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SEPTEMBER.

THE

# MANIFESTO.

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PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXI.

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“For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul.”—Matt. XVI., 26.

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CANTERBURY, N. H.

1891.

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"OUR HEART'S DELIGHT" compiled by Prof. Charles F. Escher, Jr. comes in for a kind expression which, with the "pardonable pride" expressed by the Publishers, we give, for we possess the book. The Author's aim to collect the gems of song into a handy casket can but be highly appreciated by those who have been troubled to find the right piece at the right time and place. This excellence enhances the value of the book immensely. The portraits of the distinguished composers, together with the Biographical sketches are especially to our liking. Veritable speaking pictures. This feature enables one to read of, sing with and look into the faces of these our musical friends with much gratification. We could select other excellencies but it may be sufficient to say that good paper, good music and a good deal of both, with fine workmanship in printing, make a heavy and valuable book, which we recommend to our friends with genuine pleasure.

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# The Manifesto.

VOL. XXI.

SEPTEMBER, 1891.

No. 9.

## THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

Published in Albany, N. Y., in 1808.

No. 9.

*Concerning the New Lights, Continued.*

“APRIL 21, 1804, John Miller, Amos Valentine and Joseph Stout, publicly related the circumstances of their conversion, with which the church was well satisfied and gave them the right hand of fellowship, as worthy members of the suffering body of Christ. Samuel Kimbel informed the church with tears, that he had wounded his own conscience and the cause of God by associating with the wicked in a tavern, and tossing a dollar for whisky; professed his abhorrence of such conduct and his determination to be more guarded in future. The church was satisfied with his repentance and agreed that the offence be forgiven.”

J. F. informed the church that he had been overtaken in a quarrel, in which he suffered anger to rise in his breast, whereby the holy spirit was

grieved. Yet as he did not manifest that the leaven was purged out in such a manner as to feel the fellowship of that spirit which turns the other cheek to the smiter, loves an enemy, and returns blessing for cursing; the church agreed that he be kept on suspense till further satisfaction be obtained.”

Observe, it was upon the supposition that Christ was in this body of people, that transgressors came forward and confessed their sins, and such confessions were not considered as being made to men, but to God, and the forgiveness to proceed from that spirit, which was *at one* with the Father and the Son. In this mode of government, the republican body was filed off in a separate capacity, and the surrounding multitude were considered as belonging to a different family, and any one might have the privilege of coming over, confessing their wickedness, professing their repentance and uniting with their spirit as far as they chose. The way was as free and open for any to change sides in a different manner.

These churches still retained the use of the sacraments, but from the change which had taken place in the ministry, the end and use of the sac-

rament was very differently considered. When the imputed righteousness of Christ, the satisfaction made to justice in behalf of the sinner, and the imputed authority of the standing clergy to minister in the name of Christ, were set aside, the former use of the sacraments must of course go with the rest, for there remained no one regularly ordained to administer them. It may be enquired whether these churches did not consider themselves authorized to ordain ministers. I answer they did not, as appears evident from the tenor of their faith on that subject, as stated in the "Observations on Church Government," as well as from the manner in which they acted in relation to that important matter.

The farthest that they went was to express their satisfaction with, and encourage those whom they believed had power and authority given them from heaven, as appears from the following minute, dated Sept. 29, 1804.

"The church took into consideration the case of Brother Worley, relative to his laboring in the word. He was examined as to his soundness in the faith, with which examination the church was satisfied;" and he was encouraged to exercise his talents in public exhortation, as Providence might call and direct. The Schismatics had too fresh a remembrance of the sufferings they had undergone in obtaining liberty from the reputed vicegerents of Christ, acting in his room and stead, to allow them to lay hands suddenly on any one, and especially as they conceived it necessary that the Holy Spirit should be given

in the important article of ordaining a true minister of the Gospel.

In consequence of encouragement from the republican body, there were certain individuals who took charge in public exercises, which leads me to state some of the peculiarities of their worship.

From their general faith that God and Christ had their abode in the soul of man, and from those inward feelings of love and power which they occasionally felt, through the medium of a lively faith, they were led to believe that whatever exercise was congruous to that inward feeling, and had a tendency to increase it, was acceptable to God, as true worship. Hence, by giving the right hand of fellowship to those who were admitted into the community, and finding that it tended to increase the inward workings of the spirit, it was gradually introduced as a common act of worship, in concert with singing hymns and spiritual songs.

The whole society, old and young, would commonly unite in this mode of worship and taking each other by the hand, would shake not only their hands but their whole bodies, with such violence that the place would seem to quiver under them. This they called rejoicing, and in this worship they considered it the privilege of every one to unite who believed the new doctrine of atonement. Admitting that God was love, could not be changed, was the same to one soul as another and would have all to be saved. Nothing remained but for the soul to love God and rejoice in confident hope of salvation, and manifest its faith and confi-

dence by every such bodily exercise as had a loving or joyful appearance. The New-Lights had considered it presumption to perform any of these bodily exercises voluntarily, into which they were forced by a supernatural power, but this kind of faith appeared childish to the Schismatics. They supposed that whatever God moved the creature to by his irresistible power, must be acceptable to him. Therefore, it was their privilege to do voluntarily what was acceptable to God, rather than be once in a while dragged to it, and the rest of their time offer up such voluntary worship as was "full of unbelief and sin."

The New-Lights, struck down and held under the power of death for a time, then raised as in a new world of light and vision, and carried away with such raptures of joy, could not possibly conceal their conversion. Such a conversion and way of manifesting it, however acceptable it might be to God, as being the effect of his irresistible power, yet the Schismatics conceived it to be more acceptable to God, and not without good reason, for one who was convinced of sin and had turned from it, to rise in the assembly of those who were like-minded, testify his views and feelings, and declare his intentions boldly and voluntarily. Again if he was overtaken with a fault, if it should be so small a thing as tossing a dollar for whiskey or suffering a little anger to arise in his breast, that he voluntarily confess it in the open light and profess his abhorrence of it. There must appear a very marked difference between this worship and that in which the sinner was overtaken with the pow-

er of God, and constrained to do what he did not love, and might afterwards excuse himself that he could not help it, and still claim his union with the world by a voluntary profession that he was yet a sinner, prone to evil and no better than any other. All that distinguished him from others, was the lighting down of a sovereign power upon him which he could not avoid. The Schismatics conceived they were worshiping God to acceptance, while relating their conversion, expressing their abhorrence of sin, and singing spiritual songs to that effect, "I shall be holy here," shaking hands and shuddering with indignation against their soul-enemies, and crying out for final deliverance from them.

"Make me, Savior, what thou art:  
Live thyself within my heart."

Leaping and skipping voluntarily in the joyful hope;

"Then the world shall always see,  
Christ the holy child in me."

(TO BE CONTINUED.)

---

#### TRUST THOU IN GOD.

---

CECILIA DE VERE.

WHAT, cannot see? but yesterday  
The earth and sky were calm and bright,  
And ships were seen upon their way,  
Both to and fro, in amber light;  
But now the clouds like rocks are piled,  
The shadows creep, and all is gloomed  
As if fair heaven had never smiled,  
And earth beneath had never bloomed.  
There was a gladness in the air,  
Sweet chords of music in the breeze,  
It seemed as if the hand of prayer  
Touched reverently the leafy keys.  
Now all silent, save the moan  
Of winds that prophesy of storm,  
And waves that bring the undertone  
Of tempests where the thunders form.

What, cannot see? then light thy lamp  
 And do thy work beneath its beam,  
 Wipe from thy brow the gathering damp,  
 And from thy mind the fitful dream,  
 And scorn the spirit that would doubt  
 The shining of the sun afar,  
 Or deem the stars were blotted out,  
 By nature's atmospheric war.  
 So, when the phase of darkness spreads  
 Upon thy soul to curb its view,  
 And in its fold hides nameless dreads,  
 Light up thy faith with ardor new.  
 It is ingratitude to pine,  
 'Tis base to murmur or shrink back;  
 'Tis noble to arise and shine,  
 Tho' midnight broods on pinions black.  
 The revelation of the morn  
 Will melt the ebon wings away,  
 When unto truth the soul is born,  
 With resolution to obey.  
 Happy the soul whate'er its meed  
 That learns in patience to abide,  
 And cultivates the holy seed,  
 Till harvest's golden eventide.  
 For sweeter is the reaper's strain  
 'Than all the music flung on air,  
 And richer is the reaper's gain  
 Than all the treasures earth can bear.

*Mt. Lebanon, N. Y.*

THE SPIRITUAL TEACHER.

WHY THE SHAKERS ARE ENTITLED TO  
 A CANDID HEARING.

THOMAS STROUD.

BECAUSE:—While they are a religious body, they value the good in all other religious and secular people; they respect the religious opinions of all men, while claiming their own as highest and best; they respect the sincere unbeliever, atheist, infidel, or heathen, while they abhor profanity and foolish levity; they are a self-supporting community, those highest in trust among them performing daily manual labor; by their economy, fru-

gality and industry they tend in many ways to increase the material prosperity of the country, and must therefore meet the approval of political economists; because, while taking no part in politics, they sympathize with every moral, social, and political progressive movement; rejoice to see the governments of the earth tending to the freedom of the people, and to their release from oppression. They recommend moderation and temperance in food and drink, and would be glad to see the manufacture of all intoxicating drinks prohibited; they are fast tending to vegetarianism; they will not follow the fashions of the world in apparel and conversation, but seek only for cleanliness and comfort; they rejoice to see old credent forms breaking away in the minds of men, and to see a growth into more of the simplicity and life of Christ which consists in repentance for wrong, Matt. xxi., 31, 32, that leads to amendment of the life.

They think that man should bear the moral consequences of sin equally with woman; being the originators of the sublime idea, that God is as much Mother as Father: justice is at once established in the mind, and equality of the sexes accorded. The founder of their institution was a woman, and their sisters are equal in rights and authority with the brethren, and have been for one hundred and twenty years, since the founding of the community; they sympathize with every effort to place woman on a legal equality with man, believing primarily in the justice of such equality, and as a consequence that much moral im-

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provement would follow in the world's social structure, consequently they are spontaneous and unpartisan democrats, believing that the enlightened conscience of the people should be the ruling factor of governments; necessarily, they are among the most patriotic of the people, having faith that the government of this country was founded under Divine influence, by human instruments, for the preservation of the liberties of man.

They give their testimony not to oppress the conscience, but in love for the benefit of their fellow men, and are thankful if their influence can lead any to amend their lives in any degree. (Rev. xxii., 2, "The leaves of the tree were for the healing of the nations;") they think there are very few who possess no redeeming qualities, and none can be entirely lost as long as they possess one good trait. (Matt. xviii., 14.) They are the foster parents of modern spiritualism. The nation cannot afford to lose the pure spiritual ministrations of the Shakers, unless it would be willing to sink into gross materialism and mere intellectualism; because the time will come when the people will regard the Shakers with affection and veneration.

We would respectfully ask the professed believers in the authority of the Christian scriptures, whether the immediate followers of Christ did not form a community (Acts ii., 44-47; iv., 32-35;) whether Christ's own words do not invite all who would be his followers to forsake their selfish possessions and family relations, and seek with him to form a new relationship, and share with him their com-

munal property. (Matt. x., 16, 22; x., 34, 39; xii., 49, 50.) Christ himself said, all could not receive the full cross (Matt. xix., 11, 12,) but he taught them as they could bear it. (Mark iv., 33.) He was wise as well as peaceable and pure; if he could lead any souls one step higher he rejoiced in that, and prayed that they might be able to go on to greater degrees of self-denial and goodness. He chose a few, who were most ripened up, to whom he could administer deeper spiritual teaching, and of whom he required a severer cross than he did of others (Matt. xiii., 10-16.) His purpose was to induce this little company to forsake all carnal pleasures, selfish possessions, (Matt. xix., 24; xi., 25, 26,) and family ties (xix., 27, 28,) to form this new relation, founded on purity, unselfishness and peace. (Matt. xxvi., 52.) But none understood him (Matt. xv., 16,) until the outpouring of the Spirit on the Day of Pentecost partly enlightened them.

We would ask whether to govern the lives of professing Christians there are not three principles laid down by Christ, namely, purity, peace and unselfishness, to be cemented by the power of pure love; and whether if this be admitted that would not be an admission of the Shaker principles.

We would ask whether the principle of community and celibacy preserved by the church of Rome, now become formal, and the influence for peace that she has exercised in past ages, in the dark period of mediæval times, were not derived from the traditions handed down from the immediate followers of Christ; and whether the

writings of Count Tolstoi are not remarkable confirmation of the Shaker testimony.

We would ask this suggestive question of the honest Unbeliever, Atheist, Infidel or Heathen, whether the Shaker does not freely accord to him a privilege to live as his convictions lead him, in the words of the poet: Is not an honest doubt worth full as much to the elevation of mankind as blind devotion to religious creeds? Of the professed believer we would ask: Does not the voice of the spirit (Rev. xxii., 11, 12, 17; xx., 18) as well as the enlightened conscience of humanity, proclaim that all, who do no moral wrong, should have a privilege to live as their own conscience and understanding lead them?

In my references to the Bible I mainly quote from Matthew. All the other Gospels contain passages equally confirmatory of the propositions stated. Search the Scriptures, for in them ye think ye have eternal life. Would you have a spiritual feast, examine all the passages I have quoted.

*Enfield, Conn.*

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#### DUTY.

*EVELYN STROWBRIDGE.*

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THERE are many subjects creative of deep conscientious thought and scientific research, but none perhaps more conducive to individual and society interest, more important or worthy, yet often overlooked or lightly considered than the duty of the present hour. And while in an abstract mood, self-preservation or wilful indifference, the

opportunity passes by and is gone forever.

Who can tell the value of a wasted hour, or desires to be answerable for failures caused by neglect or omission?

Creatures of constant need ever consuming there is scarcely a feature pertaining to active existence, but what we are directly or indirectly influenced or benefited thereby; and each one should exercise his God-given forces in providing and sustaining, numerous and diversified as we are, multifarious in form and magnitude, follow in constant routine the duties of each succeeding hour. Labor is Life. Temporal claims are manifold, and contain within themselves virtues, active, provident and preservative. However arduous or trifling they may seem, they form a part and are indispensable to the fulfillment and completion of the sum total of our existence. It is seldom that great opportunities occur to test our loyalty, or confirm our stewardship.

Our special work may be the ennobling of toil, the heroism of sacrifice or obscurity of sorrow. Most probably in the twofold demand of physical and spiritual development, we shall experience the fatigue of one, triumph of the other, and hallowed calm found only in the vale of Gethsemane.

To wait upon the Lord, we each have obedience entire to render. An individual world to conquer and heavenly inheritance to gain.

We may seek sanctity in faith, and strength in prayer to render each day's service more perfectly. Maintaining in every detail a purer motive, and truer discipline.

"To be instant in season, serving the Lord" we must be prudent, patient, faithful and strong.

*Enfield, Ct.*

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### THE REJECTED STONE.

---

ERNEST PICK.

*Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. Isa, xxviii., 16.*

*The stone which the builders rejected. Matt. xxi., 42.*

WHEN the Spanish conquerors entered Mexico they found, we are told, the children playing in the dust of the streets with marbles of gold, the abundance of which greatly diminished its value.

Often, it seems to me that our gospel treasures are treated likewise by those who have been called recently or even a long time ago, but have not yet entered into the very spirit and faith. Having fled from social evils of all and every description they are satisfied to have found a city of refuge, where hunger, thirst and destitution are never known; to have found a resting place, where to lay down their weary heads and tired bodies in sweet rest and ease.

They are the children, playing, tossing, trifling with their golden privileges in the streets of our holy city. Forgetting the pit of corruption, the abode of the natural man, we should appreciate the more a pure and clean home. Escaped from the fathomless depths of injustice and iniquity we ought to be thankful for a government where all are weighed in the same scale, to be justly dealt with in the

accuracy of the scales and not with the inconstancy of a weather-vane. Having escaped being engaged in pugilistic contests for the daily crumb, we ought to praise daily the peace and all temporal blessings, resulting from a united labor of hearts given to God, and hands busy in consecrated diligence and industry.

O that we never may lose sight and appreciation of the gain, beauty and treasures of Zion, which we exchanged for the dross and vanity of the world! Considering that even the best of men, in their unredeemed state, are prone to fall, to be unjust, overbearing and tyrannical, every one in our ranks ought to stand by and zealously work for a cause which strengthens and protects the weak and encourages the strong; ought to defend a gospel which respects neither persons nor beliefs, which suffers no government by purse or person; where all have an even chance and fair play and none are oppressed or defrauded. Where we may join a host of pure, true, honorable and upright souls; and where standards of purity and love are waving.

O fathers and mothers, brothers and sisters, what a glorious achievement is ours! Our hearts may well sing praises and thanks that our lot has fallen in such pleasant places. May that spirit forever increase in our souls which hungers and thirsts for righteousness and integrity and which fears no sacrifice!

May we feel that faith which knows no fear, which calls no mortal master; which prays in humility to God for deliverance from all evil and for a heaven on earth where Brethren and

Sisters shall dwell together in purity, peace and unity.

A prophet said of Zion: "Violence shall no more be heard in the land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation and thy gates Praise." Isa. ix., 18. Again, the prophet saw the coming day of peace and plenty, thus: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thine officers peace and thine exactors righteousness." Isa. ix., 17.

How simply and truly these prophecies are actualized among Believers each one can bear witness according as they have individually become "the Resurrection."

*Mt. Lebanon, N. Y.*

PARAPHRASE.

OLIVER C. HAMPTON.

*I and my Father are one. Jno. x., 30.*

*And now, O Father, glorify thou me with the glory which I had with thee before the world was. Jno. xvii., 5.*

VAST PRESENCE, O glorify me  
In fullest at-one-ment insphered  
With the glory which I had with Thee  
Ere suns, stars or planets appeared.  
Shekinah, O give me to know  
That I and the Father are one,  
In unison ever to grow  
With the sentiment "Thy will be done."  
I ask not thy gifts but Thyself,  
With conscious identity still  
As ocean consists of the pelf  
Of every bright river and rill.  
Attraction eternity's own  
O energy constant of love  
Still harvesting blessing alone  
From regions below and above.  
Draw oceans and rivers in one,  
With separate identity still;

Draw sweetly by glow of thy sun  
And all evolutions fulfill.  
Bring clouds and the rainbow serene  
To bless the fruitions of earth;  
And Faith—and Hope's prismatic sheen  
My emblem of spiritual birth.  
Gyration from lower to higher.  
For higher and highest prepared.  
Nirvana, to thee I aspire  
In love universal insphered.  
Christ thought it but proper and meet  
To call himself equal with God;  
In Deific oneness complete  
Attracting all else at his nod.  
So men are but embryo Christs  
Destined to all glory on high;  
Not representations or castes,  
Mere images, sapless and dry.  
I said ye are Gods, is the word  
Declared by the seer of old,  
In rapture and ecstasy heard  
Of glory and power untold.  
So man's an equation for God  
Of Deific fire composed;  
With energies endlessly broad  
In endless progression disclosed.  
O prodigal—wandering star,  
Arise and thy mansion descry,  
Whose realm is no region afar,  
Whose oneness with God brings it nigh.  
Thy inmost Divine is the home  
Of God the eternal serene;  
Then cease thou forever to roam  
O'er the cinders of sorrow and sin.  
Take note of thine infinite powers  
Rise out of thy sickness and sin;  
Dwell not with the fugitive hours  
Where shams and delusions begin.  
O lusts of inferior things  
Degrading and d . . . . g to man;  
Defiling both beggars and kings  
With feculence, blasting and ban.  
O selfish proclivities all,  
Depart ye forever from me;  
Your pleasures so suddenly pall  
And crumble to dust and debris.  
O let me forget that I am,  
From love to my friend and my foe;  
In soothing with heavenly balm,  
All sickness and sorrow and woe.

In mercy O let me be lost  
 To all that is selfish and mean;  
 Old self to perdition be tossed  
 With sickness, corruption and sin.  
 No feverish yearning for such,  
 No sorrow or sickness or pain  
 The soul or the body can touch,  
 Or spirit can possibly stain.  
 So is the great mystery solved  
 Eternal vitality here;  
 Even life all immortal evolved  
 A future eternal to cheer.  
 As in the beginning we read  
 The Word was both *with* and *was* God.  
 So man as an infinite need  
 Evolved at the infinite nod.  
 So rise man immortal and claim  
 Thine endless estate in the word;  
 Thy glorious nature and name,  
 At-one-ment complete with the Lord.

*Union Village, Ohio.*

## Correspondence.

NORTH FALMOUTH, JUNE 23, 1891.

SISTER AURELIA:—The MANIFESTO comes regularly, and always freighted with good things. The "Notes about Home" are becoming more and more interesting. There seems to be a rich vein of spirituality running through them; and why not? If we give our hearts to God and consecrate the labor of our hands to Him, our secular life must become spiritualized.

It was a wise saying of Mother Ann, "Hearts to God and hands at work." Thousands of sermons might be written from that text and still its substance not exhausted. It is a clear exposition of the unity of the text, Love to the Lord and love to the neighbor.

I was grieved when I heard of the death of Sister Mary Ann Hill, but

there was joy in my grief for I felt assured that she had gone to the joy of her Lord. I have always had a filial affection for her ever since our first acquaintance; the motherly love she manifested to all drew me toward her. I often think of her, she may not now be far away.

I dare not promise myself the happiness of visiting you soon for all my "Ideals that shine like a star on life's universe," are pretty sure to be "wrecked on the shore of the real." But I live in hope and trust that Divine Providence will guide me aright and give me strength to do his will.

To battle with the cold, hard, profane world is a trying thing. I often wish I was out of it. It may be a wicked thought but it will come up.

The notes from Sabbathday Lake have the right tone; why can't A. S. C. make them a little longer?

With love to all good Shakers,  
 I remain your brother,  
 A. LEWIS.

[Br. Lewis must be very near the kingdom to be able to write with such an understanding heart. Ed.]

## LOOKING BEYOND THE SHADOWS.

HAMILTON DE GRAW.

IN taking an exoteric view of life, feeling the conflicting forces that are producing such discordant notes in the human soul, the tendency is to a pessimistic conception of life's unfoldment. The externals of our existence absorbing so much of our time, and the vital forces being drawn upon merely to sustain physical existence,

neither time is given nor inclination to enter into the soul of things and dwell in the inner temple where a conscious communion with the divine spirit places the recipient beyond the influence of material conditions, where the apostle Paul can affirm "that the things that are seen are transitory, but the things that are not seen are eternal."

When Jesus told his disciples that he had meat to eat that they knew not of, he alluded to those vitalizing spiritual forces that the truly esoteric mind is in constant rapport with, enabling it to look beyond the shadows of material life into the realm of the spiritual, from which is constantly flowing in pure and living streams those life-sustaining forces that will even give sustenance to the physical organization, and enable it to endure privations that under conditions not in harmony with those life-centers would culminate in death.

A witness to the truth of said affirmation is the case of Ann Lee when confined for fourteen days in a cell with the intention of starving her. She could not have been kept alive with the small amount of milk and wine she received once a day, if she had not been in rapport with the fountain of life from which emanations are being sent, and received into all forms of life in the material and spiritual world.

As discordant tones are not so far reaching, leaving only the harmony to be made manifest to the ear, so distance in spirit from the apparent commotion that is producing the discord in human life, leaves only the impress of peace on the soul.

The geological structure of our planet indicates at some remote time, time so vast as to be beyond human comprehension, a period of intense and fiery commotion. Elements apparently contending with other elements for the mastery. But as we see, that was not the ultimatum. Out of the apparent confusion and discord of these has come the higher developed conditions and more harmonious surroundings of the present. And so with the spirit's unfoldment, if true to its inherent life forces, it must look beyond the shadows of the present turmoil of human society into the bright vista that is constantly unfolding and revealing higher conceptions of life.

To the soul that has truly entered the inner temple of its existence, the crash of empires and the wreck of worlds disturb not its peace nor break the harmony existing between it and the infinite life. Praise or blame, adversity or prosperity in the external world, it passes by as the idle wind, heeded not because conscious of the indwelling truth, and looking beyond the shadows, sees the substance, and in that securely rests.

Then as the elements that are producing the present discordant notes in human life are only temporary ebullitions of the surface, while down deep in the internal seas a holy calm prevails, the wisest course is to wait calmly, possessing in patience our souls, knowing that we cannot be deceived in accepting the shadow for the substance.

The lions that intercepted the path of Pilgrim and terrified him, quailed

when boldly met, and proved harmless phantoms when advanced upon with a brave heart. As darkness is but the absence of light, so these negations cannot terrify the soul that serenely dwells in the consciousness of the divine presence.

Not whatever is, is right, only in the sense that these perturbations arising from false views of life and the obligations that are due from one individual to another, can be used as stepping stones to higher conditions, and the wrath of man can be made to redound to the glory of God.

And thus assured that the divine all-sustaining power that forgetteth not a sparrow that falleth to the ground, will not forsake the soul who on it trustingly relies, calmly, hopefully and joyfully the pathway of life can be pursued, knowing that the ever present light will lead us out of the darkness and shadows into the brightness of the coming day.

*Groveland, N. Y.*

#### GOOD INSTRUCTION.

AUGUST C. FREDERICK.

If a man fall in the path of sin, be ye ever ready to restore him to the path of righteousness; do not pass him by, lest by so doing he may fall lower.

Consider yourself in his stead. Would you not feel blessed for the kind assistance of a brother in restoring you to the proper path?

If you fail in the first attempt of resurrecting a brother into the path of right, be not weary of well-doing but strive with a stronger will. Help him

to bear his burdens and also make them light.

If you are wronged do not seek revenge, which only makes you fall lower than the brother you are trying to help up, but return him good, which will be like a blessing to him and for which you will likewise be blessed. "Love your enemies, do good to those that hate you, and pray for those who despitefully use you;" and "as ye would that men should do unto you do ye even so to them."

We may have faults of our own, and should carry them in front of us in order to see them ourselves and our brother's should be carried on our backs; for how canst thou say to thy brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam in thine own eye? Pull out the beam in thine own eye first, then thou shalt see clearly to pull out the mote in thy brother's eye.

*White Water, O.*

#### SEARCH THE SCRIPTURES.

BIBLE Christians in Tennessee are not permitted to follow the Bible teachings. A seventh-day Adventist did some plowing in his field on the Christian's Sunday, after he had kept the only Sabbath which the Bible enjoins. The Christians took the Bible man before the law and the law sent him to prison where he has been confined for more than a year.—*R. P. J.*

Commentators generally labor to make the Scriptures bend to their peculiar systems and to speak the language of Ashdod or some other barbarous dialect.—*B. B. Tyler.*

Spiritual blessings received and realized impart power. *M. W.*

**THE MANIFESTO.**  
SEPTEMBER, 1891.

**OFFICE OF PUBLICATION.**

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,  
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**Editorial.**

ONE of the "essentials" to take with us on our Christian pilgrimage, is a Comforting Assurance that our life is in harmony with the Christ life. We may have a great many other things, abundant treasures that have been accumulated in this world, but if this special one is omitted, it may call forth a great deal of anxiety and cancel a large amount of anticipated happiness.

A very great multitude "out of every nation" are on this same spiritual journey, having their own religious assurances, and transporting

more or less of the treasures that belong exclusively to their order. Many of these parties are gifted in asserting rights and claiming privileges, as though the Holy City was in their special keeping, and they were expecting a speedy entrance.

How fortunate it is for all this great company of religionists that their theologians have arranged for them a halting place or trial station, which they have designated as the spirit land or as purgatory, where they can rest and open their life books, square their accounts and have judgment rendered.

A thousand classes or a thousand religious orders are on this line of march, preaching a thousand forms of theology and bearing aloft a thousand crosses of varied shapes, sizes and colors. All are looking forward for their style of happiness, for their kingdom of heaven, and yet not one of this vast assemblage has the exclusive right of way into the Holy City.

It is no wonder that some one has said that "the kingdom of heaven suffereth violence and violent men take it by force." A better passage, however, comes to mind as an invitation to all these Christian cross-bearers. "Come. He that is athirst, come, and whosoever will, let him take the water of life freely." With this comforting ASSURANCE our pilgrimage becomes more and more beautiful, as we are privileged to drink of those waters welling up un-

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to everlasting life. Over this interesting passage from the good book, no wayfaring man need hesitate in his simplicity, to share the hope of such a promised reward.

Egyptian, Christian philosophers however, have ever been able to determine with far greater accuracy the very essentials that are requisite for a right to the better Land, and have formulated creeds of mystical theology and established a monopoly on the highway of the crosses.

But we have no use for creeds as they are man-made barriers in the path of religious experience, while the systems of theology are of about as much value as is the chaff that is threshed from the wheat. Credent churches are dominating churches, and where prayers are ineffectual, the sword, the rack or the stake are brought forward to assist in proselyting. The majority of the churches teach,—"Whoever will be saved, before all things it is necessary that he hold the Catholic faith. Which faith except every one do keep whole and undefiled, without doubt, he shall perish everlastingily."

Into this faith a thousand doubts have already found an entrance, but if the above is correct all these thousands of doubters must perish everlastingily.

Having no use for the creed, and having chosen a very different form of faith, what assurance have we that we are made better by what we do have. Peter, in a letter to his

brethren asks them to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you." 1 Peter iii., 15.

Our mind is quite like that of the apostle, on this subject. We would not wish to move along blindly, nor to perish everlastingily. Better have an assurance that the cross we bear, the life we live and the faith which has been delivered to us is just what it should be. Religion is now better known by the manifestations of the mind, than by any forms or ceremonies that can be devised; and "to live soberly, righteously and godly in this present world," is of far more consequence. This is the incoming of the kingdom of God as it is to dwell among men. It exalts the cross of our Lord Jesus, the Christ, by whom, as said Paul, "the world is crucified unto me and I unto the world." Gal. vi., 14.

If the thousand or more forms of religious life which are being developed in the world amidst the ceaseless disputation about which the advocates know but little or nothing, could only be laid aside, they might be far better representatives of the mission of Jesus, and in that way so establish themselves as to be ready for his second advent which has been promised to come among men, without sin unto salvation.

This, above all things else would increase our Comforting Assurance as we pass along on our pilgrimage to the city of our God.

## FOR THOUGHT.

It has been suggested by some of our beloved Elders, that the writers of "Home Notes" who have so faithfully represented the temporal interests of our Zion home, should occasionally add a little more of the spiritual, by giving an account of our religious meetings or of social gatherings.

In this, however, we have no need to forget, "first that which is natural, and afterward that which is spiritual." While we are on the earth we must keep an active interest in the affairs that help to make a prosperous and happy home. God, himself, planted a garden and then provided a man to take charge of it, and this was about all that man could do in that age of the world.

At the advent of Jesus it was a higher call. "Seek first the kingdom of God," said he and then all these temporal blessings will be added to your store. In all that we do, we must cultivate the spiritual and as the apostle says, whether we eat or drink or whatsoever we do, do all to the glory of God.



At the time that David Crouch, jr. accepted the faith of the Believers, his wife, Sarah was opposed to his course and did not wish to change her order of life. The Believers held their meetings at a house about one half mile distant. One evening while Sarah was meditating upon this new and strange religion, and anxious to know if there was any good in it, she mentally asked for a sign, and at the same time thought it almost impossible to be granted.

"If," said she, "Patience Crouch and Mary Worcester, will be taken under the operations of the spirit of God and turn down to my house, I will believe." As singular as the case may be, the meeting commenced and soon after Patience and Mary were turning, as the spirit willed. Continuing in this same exercise, they passed from the dwelling into the highway and over the road for a distance of one and one half miles to the house of David Crouch which they entered, and passing several times around Sarah, they left the place without speaking a word and returned to the meeting. Sarah accepted the evidence and with that the testimony of truth, and continued a loving and faithful Believer through time.

PATIENCE CROUCH.

## NOTES ABOUT HOME.

## Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

July.

Thermometer.	Rain.
1890. 68.38	3½ in.
1891. 60.83	4½ in.
Geo. M. W.	

Aug. 11, 1891.

LOOKING over the monthly home notes, we find something in each so much like our unwritten ones, that it is very easy to say "ditto" and let it pass.

We too had an abundance of strawberries, and had they yielded according to the faithful care bestowed upon them, our twenty-three bushels would have been doubled; but either the dry weather or their close proximity to the salted asparagus bed, seemed to blight them.

Cherries are so well graded in our locality, that in a fruitful year like the present, their season is from the middle of June

until the first of August; and "big boys, little boys, and middling sized boys" are faithful to gather them. The small boy and the cherry tree are agreeable companions in more ways than one. He can sway from the topmost branches to gather the luscious fruit without injury to himself or the tree.

But no one speaks of the currants. Following closely as they do, in the umbras of the strawberry, their reputation, though not their worth, seems rather eclipsed. Our currant garden this year was a beauty. So neatly cultivated and such strings of pearls and rubies, from every branchlet in striking contrast to the verdant foliage.

Apples, pears, plums and even our few peach trees are doing their best. This is the year "we shall lose a thousand bushels of peaches for the want of trees."

Our apples are so carefully housed during the winter that there is seldom an apple vacancy the year round. The Roxbury Russet of '90 does not desert us until the early pippin is suitable to take its place in the apple pie.

The three hundred windows of our brick dwelling are being repainted by faithful home labor, which will save in many ways, we hope. The windows will be rescued from wear of time, and the money sometime paid to hired labor, will be doubled, since "a penny saved is two pence clear." Thus we are anxiously looking forward for means to repair the drainage of our Dwelling before another winter, and thus save the tax sometimes imposed by the Board of Health, as well as doctor bills.

Since the irresponsible monetary monocracy adopted by Believers has devastated so much of the consecrated wealth of our Communities, it comes very hard on those who, though on the same plan, are wise and skillful enough to be successful.

We too have enjoyed the pleasant visits to our home. Br. Watson Andrews, the dear Sisters from Enfield, N. H.; Sister Anna Case from Watervliet; and are now made happy by the brief return of Elder Andrew Barrett to his former home.

A. J. C.

Center Family.

Aug. 9, 1891.

DEAR EDITOR:—We have had the satisfaction of having had visitors here from four of our sister Societies who were welcome, thrice welcome to our home and hearts. It does us good to see the Brethren and Sisters from various branches of our communal interest, having a like faith, and actuated by motives springing from a good heart and true. Elder Andrew D. Barrett of Harvard is one of the number, a former inmate of this home, which was made dear to him through consecration. He is an earnest, warm-hearted, whole-souled man. We love him for his work's sake and glad to have him come among us for rest and recuperation. He has well earned it by devotion of body and soul to the well-being of the household of faith.

We have finished marketing cherries and have commenced on the pears, which promises to be a good crop. Hay crop secured some two weeks or more since, expect to finish harvesting oats this week.

Dear Elder Henry, if you should journey so far west as this place, we would be glad to give you hospitable welcome. The latch string hangs out and you have only to grasp it to have the door swing wide open.

T. R.

North Family.

Aug. 10, 1891.

ANOTHER month has rolled round and harvest time is hastening to a close. We put the hay-loader in operation and it did work splendidly, rolling up a load of hay in six or twelve minutes. It takes two good men on the wagon and a careful hand to drive the team.

The reaper and binder, after about five days' experimenting and adjusting, was made to work very satisfactorily. Our rye was very heavy and crinkled badly; so that it was impossible for the machine to separate each bundle and a man had to follow behind and pull them apart; but in the straight grain, wheat and oats, it was just music set to harmony, to witness the operation; on quite a side hill and over some very rough places it kept in time,

though occasionally a rest was introduced which only gave the more volume to the music. Have cut some twenty-three acres of rye, several acres of wheat and twenty-five acres of oats; have nearly twenty acres more to cut of oats and seventy-five of grass; hope to be done by the first of Sept.

On the 29th. of July, the trustee of School District No. 12, (by mistake) called the annual school meeting. It was attended by a selected company who went through the legal forms, electing officers, etc. and not till near the close did we discover that our meeting was premature. We adjourned to the last Tuesday in August. Although the meeting was a legal mistake, it did good, and it is hoped, awakened an interest in school matters that will be felt when we meet again.

The subject of education is one that all who take an interest in the rising generation, should study and exercise their minds upon; it is of great importance. The whole every-day life in our Community is industrial education, and it is first-rate; but industrial education, practiced mechanically, is drudgery in its lowest sense, even when exercised in that which is genial; while that which would usually be termed menial, if mind and brain are brought to bear upon it, becomes interesting and elevating. No labor, however disagreeable, if its end is use, is in any way dishonorable. But when the necessity of the labor is scientifically understood, the disagreeable is largely diminished. Our district, or home schools, should be so conducted that they will instill into the minds of the pupils the light of understanding, and made so interesting that the scholars will drink in by absorption. What a child understands it will remember, what is learned mechanically is soon forgotten.

Last Sabbath, on account of the weather, our Society meeting was omitted.

Elder Andrew Barrett from Harvard is making us a visit; he is all alone, which in olden times was thought not to be good; however that may be, I think it is better

now, when Brethren visit, to have some Sisters along.

We learned through Elder Andrew that some time ago, while Elder John Whiteley, with a company of Sisters were on their way from Shirley to Harvard, one of the horses fell; as he fell the harness broke, which let the wagon on the horse. The horse got up instantly while the wagon was upon him, and turned it over with all its occupants. A single horse was following and was so close to the team ahead that when the horse fell, stopping the wagon, the single horse ran into the wagon, breaking both thills. Fortunately no one was seriously hurt; they fixed up as best they could and returned home.

We are called to learn by everything that passes before us; and two important lessons are here given. First, that when we take company riding the harness should be strong enough to sustain the horse, even though he fall: Second, that one team in following another, should keep at a respectful distance.

On the 21st. of July we had a very pleasant visit with Br. Watson Andrews of North Union, Ohio. He was a very interesting visitor; but that interest would have increased many fold, if he had brought some Sisters along.

I hope the Brethren will not do so any more. If business is the special object, there is some excuse; but when visiting is the business, there is no visible excuse.

The August MANIFESTO came laden with treasures from the good editor's heart. In our "Home Notes" what a lot of thought we gave to what we had to eat. Not however, for the gratification of appetite but for the honor and glory of God. Blessed be the MANIFESTO and all who contribute thereto.

D. O.

Hancock, Mass.

Aug. 11, 1891.

**BELOVED ELDER HENRY:**—When the girls of the Bible Class read the last question they were unanimous in the opinion that they knew the answer perfectly well; so sanguine were they in the belief that

there was no necessity to "Search the Scriptures" that they delayed the work too long, so that we have but a few to send you this time. It is true they did know the day on which Jesus was crucified, also when he arose from the grave, but they found it hard to find the Scripture reference to it. Think they have learned that it is well to be certain that our knowledge is well founded.

It is a bright, beautiful morning, all nature is rejoicing in loveliness and seems to wish so much to prove a true tribute of praise to the Creator that my heart bounds in unison and prompts me to add my mite to the universal praise-offering of nature.

As I have not sent any Bible Class papers for some little time I enclose a few which please examine and do with as you think best.

Please accept love from Ministry, Elders, Brethren and Sisters in Hancock for yourself, and as far as you think it best to extend.

E. H. B.

#### Enfield, Conn.

Aug. 9, 1891.

EVERYTHING passing smoothly with us gives reason for thankfulness. Our efforts on the farm have prospered. Rye has been garnered and threshed, proving a good yield. Oats are cut and ready to get in. Potatoes are large and fair, yielding fairly well. Blackberries are plentiful and large. Canning them for winter has taken much time and labor, without which nothing can be accomplished. We have more than we can use and are selling some. The weather is warm and dry. The present month thus far is more like summer than was July; the nights and mornings of that month were very cool. Repairing has been going on about engine and boiler house and other buildings. An excellent spring has been cleaned out and bricked around, so as to put in usable condition.

Seeding down to grass and putting in rye are in progress. It is hoped all the land that will be in cultivation next year

will be plowed this fall. A pleasant ride through Forrest Park was very much enjoyed by all the members of the South Family one cool day the past month.

M. Witham.

#### Harvard, Mass.

I SEE by the home notes from our Canterbury friends that they have been beautifully blest through their harvest time, by the troublesome blessing as the farmer styles it just at this time, of rain.

Could this blessing have been equally dispensed over Harvard and elsewhere, I think we could have reported a more perfect crop of the staff of life for the animal kingdom.

However, haying is closed and our tally counts up one hundred tons of the best hay that has been put into the barn for the last twelve years.

Monday the 8th of June we cut our early piece of clover and then with a short intermission to the 22nd. when we started again and from that time to the present we have had but one shower of rain to wet our hay.

Early peas, beans and potatoes came along in uncommon good season. Corn is looking excellent, for which I think all the farmers will feel thankful. No doubt it will make the speculators feel a little sore, but this year we hold it is the farmers' year, and am glad to see them come up and fill the important place assigned to them.

Health of Society good. Our dear Eliza whom we had given up to the care of the angels and we thought they would claim her as one of theirs, is slowly improving though quite weak in body.

Our MANIFESTO grows better each time and we long for the next number. This is the way it should be, and many blessings rest upon the wearied hands who toil to make it so. What greater blessing can we realize than to know we are striving to help others. This is the love of God.

This formed the key-note to our meeting this morning, to look for the bright spots in the lives of our Brethren and

Sisters, to spread sunshine and cheer in the path of every one.

A few weeks since there was a book sent to Harvard, entitled "The Greatest thing in the World." Now what do you think that great thing was? It was the true spirit of love, and I felt that I could endorse the sentiment and say, thus it is.

The love principle when understood with perfect wisdom and knowledge will be the true Savior to mankind. Love is magnetic and draws to itself the condition loved. It is the prime factor in a spiritual growth. We read, "God so loved the world that he gave his only begotten Son," who said, "I am the light of the world." Godliness then is a love of humankind, a love that is like that of a father for his child to help him from all suffering conditions. Have this love clothed with knowledge and wisdom and what a powerful factor it becomes. The mighty Alexander with all the forces of Greece could not stand before it. Love then, surely, becomes the greatest thing in the world.

A. D. B.

#### Enfield Conn.

"THY will O God be done," is the lesson life teaches us day by day. Let it be our best thought—this thought that it is God's will and not ours which shall "be done,"—the will of our heavenly Father whose love and mercy can never fail us. Let us lay hold on eternal life and feel the power of his strong arm sustaining us. Through all trials and afflictions we can still look up and say, "It is well, O Father." We know with an ever increasing knowledge that the self-denying path is the way in which we should walk, and we are so glad to trust all the ordering of our lives to Him. He who cares for the little helpless sparrows will not forget his trusting children. "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever."

879 dollars were received for cream for one year ending May first. 4882 spaces of cream were sold in July.

In selecting hens for layers the active, busy hen should be retained. Hens differ as breeds and they differ individually. A knowledge of their characteristics can only be gained by frequent association with them. The rule that "like begets like," holds good with poultry, and should lead to the production of better stock. It is feed and management of poultry that determine the profit, and not luck. To keep them in good thrifty condition is economy, first and last. D. Orcutt.

#### Canterbury, N. H.

Weather Record, for July, 1891.

Highest Temp. during the mo.	86.
Lowest " " " "	50.
Mean " " " "	68.
Rainfall	4.50 in.

N. A. BRIGGS.

Aug. 6, 1891.

SINCE our "Notes" of last month we have been greatly blessed in many of the precious, temporal gifts. Climatic influences have been such that general, good health has prevailed most of the time, which has enabled us to relish our food, so amply provided,—to engage in the manual duties of our consecrated home, and to take an interested and active part in all the religious exercises that are arranged for our spiritual prosperity. The life of man is so extended, interesting itself as it does in demands for the support of the body and then for the greater demands of the cultivation of the mind, that there is no time to be lost through idleness.

Up to date several hands are still engaged in the hay-field. Those who worked by the day have been dismissed after securing some 275 tons of most excellent clover and Timothy hay. The meadow or flat grass that grows in wet lands is not of much value and may be cut and taken to the barn the same day.

The gathering of small fruits as raspberries, blueberries and blackberries, occupies

considerable time by small companies, and has been engaged in as pleasure as well as profit. Not less than twelve or fourteen persons from this Society left home this morning for the high bush blueberry field, a distance of some four miles. Showers are falling most beautifully, and we can well imagine the forlorn condition of those among the bushes, and their more than rural appearance on their real, rural, rainy ride toward home in an open carriage.

The rain falls equally as unmindful on the silks and satins of the large companies that are passing over the premises of the Community, as the visitors of to-day.

Many of these are wonder seekers who have come from a distance of twelve or fifteen miles to see the Shakers, and are wondering what they shall see, and then go away wondering at what they did not see.

Many of our little migratory, tree top singers have already gone to their more southern home, and there is a perceptible difference in the music in the air. The Baltimore Orioles left us some ten days since, and it is a great loss to lose their sweet song. All the Eave swallows, and last week there were hundreds of them, are to be seen no more for several months. Although this class of birds are without song, yet their presence is one of pleasure, and their service in the destruction of insects, invaluable. The song of the Bobolink has also ceased, although the birds will stay with us for two or three more weeks. The male bird seems obliged to change his gay suit of feathers for one of dull gray, and at the time of leaving, the whole flock, old and young, are all of this sombre hue.

The first offering of green corn was made on the 3rd. of August, which was a very acceptable foretaste of the good things that are to come. Beautiful specimens of tomatoes are being gathered, and from present prospects we shall have a bountiful supply. The eating of tomatoes seems to be an acquired taste, with most persons. Some two decades since, and a few hills of this plant, produced all that our

family would care to use, but at the present time an hundred bushels could be utilized with profit, and even then we should want more.

With all these temporal blessings we have great cause for thankfulness. Our spiritual blessings are also of great value, and to harmonize with the teachings of the New Testament we must "seek first the kingdom of God and its righteousness." Our prayers in the morning and at evening should be beautifully anticipated offerings to God. These will help wonderfully to lighten the burdens of the day, and aid us in carrying forward our gospel work in the interest of humanity.

#### Groveland, N. Y.

Aug. 9, 1891.

"A lesson in itself sublime

A lesson worth enshrining,

'Tis that we take no note of time

Save when the sun is shining."

WITH this bit of wisdom full in view, we renew our note making as the rapid transit of August, the *august* month of the year is fast receding. We are reminded that a few more sunsets will forever cancel summer from the "year of our Lord" eighteen hundred ninety-one.

Farmers commenced thrashing wheat last Friday morning. The music of their steam thrasher may be heard from early morn till evening late, and the dusty, weary appearance of the workmen as they retire from their day's labor brings proof that some must be the "bread winners" in this land where two extremes, "Capital and Labor" meet. We wonder as we listen to the ceaseless tramp, tramp, tramp, of the mighty throng as they hurry and scurry, each grasping for the largest loaf, how and when and where will end this constant contest for the "staff of life." Yet we know that

"He who hears the ravens' call,

Will not forget his children

But will give a rich supply

Of his boundless blessing."

A heavy rain and thunder storm spent its fury here about midnight of the ninth inst. and every one says that every body

thinks that something somewhere got struck, but as no one can locate the striking point, we are certain the storm returned free from a strike.

The harvesting of hay was accomplished in good time and we learn, of the best quality.

A few bushels of peaches grown on Groveland soil have found their way here again for a wonder: these with harvest apples secured through the work of an enterprising Sister, furnish healthful food for brain and muscle. Long live the apple and next live the peach. Long live all fruits that live within our reach. G. D. G.

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### Enfield, N. H.

August 14, 1891.

DEAR EDITOR:—It was *not* for the want of a pencil, that Notes from our home were not forthcoming last month.

The event did not occur that was worthy of note, nor has it now, unless it be that scores of boarders from the towns about us have inspected our premises from dewy morn till shades of eve, with Elder Abraham for their guide and counselor. If he meets them all again in the land of souls, he will, no doubt, be obliged to preach to the spirits in prison, as did our Savior, in order to get *en rapport* with some of them, although in the main they are well-behaved, self-respectful people. If I could only record some recognition of the genuine cross our Savior bore against the selfishness of the human heart, some outpouring of the spirit, such even as our predecessors were privileged to witness, although the day and time demands a more perfect development, how it would gladden the hearts of all my dear brothers and sisters, who have the interest of our cause at heart! Yet we know the spirit of God is working in the hearts of his children all through the broad universe, and will not "pass by" the earnest worker who wearies not in well-doing.

The August Editorial was excellent; it was read in our morning service from ad-

vance copy and was highly appreciated by many.

Our summer term of school closed July 30th. with honors, so far as commendations of 'The Board' were concerned at least. The one representative present pronounced the proceedings to be a good illustration of what unity would do, seeming to recognize the fact that proper discipline between school hours, also the support of community members had a deal to do toward insuring success.

Some shingling has been accomplished this season, wish we might say painting as well. The hay harvest is now in progress. We cannot tell about the delicious beans and corn that are "marching along" nor do we expect the procession to be a very lengthy one when it appears, judging from former experiences. Our fine vegetable garden which people admire so much, and really is a picture in itself, is devoted to the producing of seeds mostly, and vegetables for other consumers; and although we know if holy, we shall be thankful for daily blessings, greatly in advance of the majority of humanity, just as worthy, yet (we) believe that when all things work together for good to those who love the Lord, we shall have less hired labor to provide for, and more thought given to doing what we can for our home.

Health of our Society generally good, no extreme cases of sickness, no cyclones, nor water spouts have as yet spread devastation, for which we are truly grateful.

E. B.

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### Sabbathday Lake, Me.

Aug. 13, 1891.

THE monthly messenger comes to us laden with that Word which never grows old, never decays. No other literature can fill its place.

The last number was a mental feast of strawberries, almost all the Societies spoke of them. Some had cherries in abundance. We are sorry to say we had none. But we have had all needful blessings except rain. Our fields and pastures are

quite dry and our wells are nearly exhausted. The cry now in the State of Maine is "Rain, more rain."

Many thanks to Sr. Agnes E. Newton for the "Prayer for MANIFESTO." We echo the same.

Three hundred people registered in our Office during the month of July, among them, Gen. B. F. Butler, Gen. O. O. Howard and family, Cadet Butler Ames, U. S. Military Academy, Annie Louise Cary Raymond, the sweet singer of Maine, also the millionaire, N. Q. Pope, of Brooklyn N. Y., who has, within five miles of this place stables of valuable imported horses and dogs. It is very interesting to visit his premises.

The hotel at Raymond Springs two miles west of us is completed and filled with guests, who come often to visit this strange people. They admire and purchase our beautiful flowers and thus we are rewarded for the pains we take in growing them.

A. S. C.

### The Bible Class.

Answer to Bible question, No. 24, published in August MANIFESTO.

On what day was Jesus crucified? and on what day did he rise from the grave?

Five answers have been sent in from Hancock and thirteen from Canterbury. Most of them say that Jesus was crucified on Friday and rose from the grave on Sabbath morning, which was the third day. One writer says, Jesus was crucified on the 2nd. of April and rose on the 5th. which makes three days. Another says he was crucified between 9 A. M. and 3 P. M.

Enfield, N. H., 12 answers.

A. J. C. writes,—The Jewish Sabbath began on Friday evening and ended at the same hour on Saturday evening. Some of the Evangelists state that the crucifixion occurred on the third hour while others say the sixth hour. Some writers state that every thing was done that human pol-

icy and prudence could invent, to prevent the resurrection of Jesus. In this instance after the tomb was sealed, they stationed a guard of soldiers to protect it from intruders. The women not finding the body in the tomb were greatly perplexed; but they remembered the words that he prophesied of himself, before the crucifixion, and left the sepulchre and informed the other disciples.

J. E.'s answer is as follows:—Jesus was crucified on Friday, the day before the Jewish Sabbath. At midnight on Saturday, the stone which closed the entrance to the sepulchre was rolled away and an angel sat thereon. Just before the break of day, the followers of Jesus went to the tomb, carrying spices, but were told by the angel, "He is not here, but is risen."

M. M. C.'s answer. Texts, Matt. xxviii., 1, and St. Luke xxiii., 52, 54. Matthew and the other evangelists write that Jesus was crucified on Friday and rose from the tomb on Sunday, the Christian's Sabbath.

L. D. H.'s answer:—Jesus crucified on Friday the day before the Jewish Sabbath. St. Luke xxiii., 54. He rose from the tomb on the morning of the first day of the week, which is on Sunday; as we read that the angels said unto the women who visited the tomb;—"Ye seek Jesus of Nazareth, which was crucified; he is risen, he is not here."

### INQUIRY.

No. 2.

WHAT is the creed of the Shaker Church?

No creed has ever been formulated for use in the Shaker church. A creed is an instrument of force, an ecclesiastical barrier over which one may not pass without censure, as may be witnessed by the long and acrimonious controversy that is entered into on some of the ecclesiastical trials.

Human creeds and confessions of

faith have been handed down from generation to generation, and these largely constitute popular Christianity. Three creeds have been written and are more or less effective at the present time; as the Apostles' Creed, "which is supposed to be as old as the third century, but there is no reason to believe that it was composed or used by the apostles."

"The next oldest is the Nicene Creed. It was completed in 381. Next in time comes the Athanasian Creed," in which the doctrine of the Trinity is the leading feature. Theophilus, bishop of Antioch has the credit of being the first to make use of the word Trinity to express the distinction of this mysterious Godhead.

We think that the testimony of Jesus is the spirit of prophecy and a present revelation of God's love to man. "Know ye not that Jesus Christ is in you, except ye be reprobates?" 2 Cor. xiii., 5. No number of creeds can bring this gift of inspiration to the soul. It can be obtained, only, by those who live as Jesus lived. We have no need to fetter the mind with a mass of verbiage over religious mysteries which no one can interpret, so long as light and truth are freely extended to every one that accepts the gospel of Jesus and departs from all iniquity.

—  
[The following is claimed to be the oldest poem in existence, with the exception of the book of Job. Translated from the Sanscrit by Dean Wilman.]

[Contributed by Genevieve De Graw.]

#### IMMORTALITY.

NE'ER was the time when I was not,  
Nor thou nor yonder kings of earth.

Hereafter ne'er shall be the time  
When one of us shall cease to be.  
The soul within its mortal frame  
Glides on through childhood, youth  
And age. Then in another form renewed,  
Renews to stated course again.  
All indestructible is He that spread  
The living universe;  
And who is he that shall destroy  
The work of the indestructible.  
Corruptible these bodies are  
That wrap the everlasting soul,  
The eternal, unimaginable soul.  
Whence on to battle Bharata?  
For he that thinks to slay the soul  
Or he that thinks the soul is slain,  
Are fondly both alike deceived.  
It is not slain, it slayeth not;  
It is not form, it doth not die;  
Past, present, future knows it not;  
Ancient, eternal and unchanged  
It dies not with the dying frame.  
Who knows it incorruptible,  
And everlasting and unborn.  
What needs he whether he may slay  
Or fall himself in battle slain?  
As their old garments men cast off  
Anon new raiment to assume,  
So casts the soul its worn-out frame  
And takes at once another form.  
The weapon cannot pierce it through  
Nor wastes it the consuming fire;  
The liquid waters melt it not,  
Nor dries it up the parching wind.  
Impenetrable and unburned;  
Impermeable and undried;  
Perpetual; ever wandering,  
Firm, indissoluble, permanent,  
Invisible, unspeakable.—*Selected.*

#### Deaths.

Charles Weiss, at Pleasant Hill, Ky.,  
Aug. 9, 1891. Age 69 years. Has resided  
in the Society seventeen years. J. W. S.

Cora M. Newhall, at East Canterbury,  
N. H. Aug. 15, 1891. Age 33 yrs. 10 mo.  
and 21 days.

## SOULFUL PRAYER.

*"Lord, send I pray Thee, by the hand of him whom Thou wilt send."*—Ex. iv. 13.

MT. LEBANON., N. Y.

1. O God, Thou art my hope, In Thee I trust and live. Thou  
 2. As bloom the pearl-y flowers, Which to the sun-light turn, As  
 3. Yet still O God, I yearn For more di - vin - i - ty, For  
 4. Like silv - ry stars that glow, And crown the eb - on night. So

know - est ev - 'ry need, And free - ly Thou dost give. When  
 ris - es in - cense pure, From each sweet nec - tar urn, So  
 light, and truth, and grace, To search and cov - er me, Re -  
 shine thy gifts O God, Thro' dark - ness un - to light. May

weak I feel Thy strength, When faint Thou giv - est bread, When  
 fills my soul with praise, So rise my faith and pray'r, So  
 new my heart to - day, With ho - ly life bap - tize, That  
 peace and pur - est love, My soul's a - dormment be. O

blind, Thou sendest light To show the path I tread, To show the path I tread.  
 grat - i - tude as - cends, For all the good I share, For all the good I share.  
 from the pow'r of sin, Triumphant I may rise, Tri - umphant I may rise.  
 send by whom Thou wilt, That I may dwell in Thee, That I may dwell in Thee.

## Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for August opens with a portrait of the Nestor of New York journalism, George Jones, and an appreciative sketch. A criticism on natural grounds of certain statements by Henry George follows. A very interesting analysis of the mouth's physiognomy, and well illustrated, will give the reader sound reasons for certain types of expression. The second Prize Essay is a taking sketch by the well-known author of "For Girls." Following this are ten or more Phrenological "Hits" that make spicy reading. The interest taken in the new science of mind by Dr. John Bell, Professor Samuel G. Howe, Prof. Morton, the ethnologist, and Nicholas Biddle is related pleasantly by Mrs. Wells in her reminiscences. "Truth, and What it means in Youthful Life," forms a well thought out article. In the Health Department we have the effects of hygienic treatment as applied to Toothache, Ague and Fever, etc. What regularity in life will accomplish is shown in the career of Prof. O. W. Holmes. An article that will be scanned with some care, if we don't mistake, is "An Extraordinary Claim." The Editorial Department is more than usually full. Some very striking points are made in the third paper on Systematic Moral Education that should open the eyes of people who wonder at the corruptions of modern civilization. People who have money and wish to do some real good with a little of it should read WHO WILL HELP? This journal is published at the low price of \$1.50 a year, or 15 cents a number, and is offered "On Trial" six months for only 50 cents. Address the publishers, Fowler & Wells Co., No 777 Broadway, New York.

### To Cool a Bedroom.

If the sleeping room is warm, it may be cooled for a time by wringing large pieces of cotton out of water and hanging them before the open windows, says *The Ladies' Home Journal*. Leave the door open, and as the air comes through the wet cotton it will be cooled. This is a good device for cooling a sick room; the cloths can then be wet again and again. Keep the gas turned low during the process of undressing, and sleep without a light, unless it is a tiny night lamp.

### A PLEA FOR THE PUBLIC SCHOOLS. WHY SHOULD RICH AND POOR CHILDREN BE SEPARATED? WHO ARE THE PHILISTINES?

THE private school may be more fashionable than the public school; it is certainly superior in nothing else. The typical pupil of the private boarding-school is the philistine child. He has plenty of money and spends it freely on what only harms his better nature; he is shallow and sordid, but he makes great pretences, and is supremely satisfied with his littleness. The typical pupil of the public school is the boy who is not rich and is not very cultivated. His code of honor or of manners is not burdened by conventionalities; he values your son for his manliness and pluck, not at all for the shape of his collar or the size of his cravat. He is uncouth; but when once real refinement is brought to him, he admits its charm and is anxious to win some of its richness. Is it not better for your own son, if you be a rich man, that he avoid this lifeless, conventional boy of fashion; and find a playmate in the bright, hearty, it may be rough boy from the middle class or from the home of poverty?—From a "Remedy for American Philistinism," by CHARLES LEWIS SLATTERY, in *New England Magazine* for August.

THE JOURNAL OF HYGEO-THERAPY. July. Contents. Treatment of the Sick, No. 4; Food; Chronicles of Ruth; Physical Culture; Who are the Cranks? What is the Object of Life? Vegetarian Notes. Dr. T. V. Gifford & Co. Kokomo, Ind.

### How to Wipe the Face.

THOUSANDS of people when drying their faces after washing, wipe them downward; that is, from forehead to chin. This is a mistake, says *The Ladies' Home Journal*. Always use upward | from the chin to the forehead—and outward—towards the ear—motions. Never wipe any part of the face downward.

HALL'S JOURNAL OF HEALTH. August. Contents. Sleep and Health; Cleanliness and Health; Tan Spots; Warts; The Medicinal value of yellow Marigold; Sunlight; Spiritual Evidence; Children's Teeth; etc., etc. Office 340 West 59th St. New York City.

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